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drove the church to yield herself to the papacy with a docility she had never before exhibited: "L'ancien régime avait fait le clergé de France gallican, Napoléon le fait ultramontane" (p. 227). The rôle of the church in the various revolutions since the fall of the great Napoleon is well brought out. M. Debidour is especially felicitous in his explication of the shifty and tortuous policy of Napoleon III., and of his embarrassing relations with the church. His judgment on this phase of the struggle is, in brief: "Louis-Napoléon, qui ne pouvait sans le concours du parti catholique parvenir ni à la présidence ni à l'empire, conclut avec lui un pacte qui, rendu manifeste par l'expédition de Rome et par la loi Falloux, le lia pour tout son règne à la politique de l'église et, en fin de compte, ne contribua pas médiocrement à sa ruine" (p. 646).

The work is brought down only to 1870, the domain of current politics, for obvious reasons, being left untouched. The conclusion of the whole matter, according to M. Debidour, is startling. The church has triumphed in the struggle: "Non seulement l'église de France n'est pas morte, mais elle semble être sortie des épreuves révolutionnaires plus vivace, plus forte et mieux armée que jamais" (p. 645). The book emphasizes the action of the church upon the state rather than *vice versa*. It is written for the historical rather than the theological student, and can be used to best advantage by those who are familiar with the history of Europe. The style of the author is clear and pleasing, the type and paper good, the binding almost non-existent. The appended *Pièces justificatives* include the more important documents of the period, from the Civil Constitution of the clergy to the encyclical *Quanta cura* and the *Syllabus*.

GEORGE C. SELLERY.

THE UNIVERSITY OF CHICAGO.

LE TROISIÈME CENTENAIRE DE L'ÉDIT DE NANTES, en Amérique et en France. Paris: Agence Générale de la Société du Protestantisme français, 1898. Pp. 225 and facsimiles.

THIS attractive volume, published under the auspices of the Society of the History of French Protestantism, is a valuable contribution to the literature of the French Reformation, and to the history of the Huguenots in America.

The meetings were held in April and June, 1898, in New York and in Nantes. The idea of a celebration of the third centenary of the Edict of Nantes was first conceived by Mrs. James M. Lawton, who is a

descendant from a Huguenot family. A very readable account is given of the celebration in New York, of the beauty and magnitude of the city, of the charming manner in which the delegates were entertained, of the courtesy of the press, and so on.

The representation from the different states was wide—including South Carolina, Virginia, Maine, and Delaware—showing how extensively the Huguenots are distributed over the country.

It is interesting to note that Faneuil Hall owes its existence to Pierre Faneuil, a Huguenot, and Bowdoin College was founded by Governor Bowdoin in memory of his father, a Huguenot, and Vassar college was founded by Matthew Vassar, a descendant of French refugees.

But the chief interest will be found in the addresses and characteristic documents that are printed in the volume.

Among the papers are the address of the president of the society, a paper showing that the edict was never truly observed either in its letter or in its spirit, and others on Protestant education under the edict, and the difficulties and obstacles which the edict encountered.

In the part of the volume devoted to the documents is much valuable matter pertaining to the edict and its promulgation among the Huguenot towns.

The illustrations are excellent. Among them are a view of the bridge and castle of Nantes; autograph signatures of eighteen deputies of the Reformed churches; a facsimile of the first and last two pages of the edict, and a facsimile of a decree of November 9 forbidding instruction in the humanities in the Protestant schools.

J. W. MONCRIEF.

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THE AUTOBIOGRAPHY AND DIARY OF SAMUEL DAVIDSON, D.D., LL.D. Edited by his Daughter. Edinburgh: T. & T. Clark; New York: Imported by Charles Scribner's Sons, 1899. Pp. xiii + 373. \$3.

THE life of Davidson has unusual interest because of his singular position among English biblical critics. This autobiography was begun in Dr. Davidson's sixty-seventh year, shortly after the death of his wife, and in fulfilment of her wishes. In the first chapter, indeed, is a tribute to her memory written the very day she died, and the anniversaries of that day are generally marked by similar memorials. To the first fifty years of his life less than thirty pages are devoted. These